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All communications for the August Number to be sent to Mr. Eustace Gordon, 35 Rosemary Street, not later than July 16th.

Faithful Stewards.

Writing to the Corinthian Christians St. Paul says, "It is required in stewards, that a man be found faithful." No one, perhaps, ever better fulfilled and illustrated the condition of fidelity than he did. His declaration: "I have kept the faith," sounds forth no note of exaggeration or of arrogance but one of simple fact. To read his life's work in the light of it is to recognize its justice.

Nevertheless, the great Apostle was a steward of the spirit, not of the letter. He would never have been the stalwart spiritual founder of a Gentile Christianity had he not attested his stewardship by spiritual adaptability. It was essential that he should become all things to all men if he were to win all men for Christ. Even the Jerusalem Council had some premonition of this when it granted him his commission to preach to the Gentiles. A Jerusalem mandate needed spiritual opportunism to become effective, and Christian expansion was only possible as a sequel to the expression of sympathetic adaptation.

Patent as this fact is its significance is sometimes overlooked. In the supposed interests of the faith the steward becomes a mere custodian of a fixed tradition or a final revelation. How grievously men have misunderstood their duty in their endeavour to "contend earnestly for the faith which was once for all delivered unto the Saints!" As if a faith were a dead deposit, buried like the talent in the ground, and not a germinating seed awaiting needful development! Men have turned their faces to the past instead of being the stewards of a living present. To be faithful as a steward means surely to be filled with a faith that envisages a present opportunity and responds to an imperative and immediate call.

Such, at least, is the manner in which we think of and vindicate stewardship. It is what Dr. Martineau meant in his great saying, "Thou hast laid upon us a mighty trust." We, who have entered into a great succession, have the same great need our fathers had to work for time and eternity. Cherishing all the precious truths time has garnered for us, we receive and revivify them to make them operative and fruitful in the pulsing light of the present. A steward's duty is not alone to conserve, it is much more to dispense. A spiritual store which is rigidly confined is in peril of deterioration and decay. It must be released in order that it may go forth with power to quicken and to enrich. Like the free winds of heaven it distributes good and makes the better possible. It so moves and manifests itself that men and women have life and have it ever more abundantly. To secure that is the motive and the measure of true stewardship.

Notes of the Month.

We give full reports of the meetings of various kinds which have made last month memorable. But in addition to playing so important a part in the success of our annual gatherings, the visiting ladies, the Rev. E. Rosalind Lee, B.A., and Miss Hargrove, have further added to our indebtedness and to the number of their Irish friends and admirers. On June 24th the former conducted the morning service in the First Church, Belfast, and had a large congregation to listen to her thoughtful sermon on "Faith in God." In the evening of the same day she preached at Killinchy before a large congregation, contributed to by our churches in the district, on the question, "By what Authority?" Although unfortunately handicapped by a severe cold her visit gave as much pleasure in the country as did her services in the city. Nor was Miss Hargrove lacking for her part. In the afternoon of June 24th she conducted a very largely attended Floral Service in the Mountpottinger Church, and held the interest of young and old while she spoke of sights seen and churches visited in distant lands. We are grateful to these ladies for all they said and did, and are convinced that much good has resulted from their labours amongst us. May it be possible for us to have their presence here again in the not distant future.

* * *

Apropos of the addresses given in the Central Hall on June 20th, we have received the following interesting note from a friendly correspondent :—

"It may interest those who heard Miss Hargrove's address on Unitarianism in the United States and Canada, in which she referred to our church in Montreal as the principal one in Canada, to learn that the early history of this particular church is closely indentified with our Remonstrant Synod. In 1843, the Rev. Cordner, of Newry, accepted a call to Montreal, and for some years afterwards a Congregational Letter to the Remonstrant Synod was sent annually. In 1844 an appeal was made to the Synod to take up the question of a Mission in Canada, and almost about the same time the Sunday School Association supplied a number of books to the Montreal Sunday School."

* * *

Our congratulations are given to the Rev. Mathew Watkins on his appointment to the position of Moderator of the Non-Subscribing Presbyterian Church of Ireland. By his good work in country and city he had deserved well of our body, and we felt certain that he will justify amply our confidence in his devotion. We can assure him of cordial support in his advocacy of any measures that are likely to further our good cause. During the past year there have been many things to encourage us, and to hold out hopes of still more success in the future. He starts his period of office at a time when there is a real and widespread interest in religion, and there are many people who only need to learn of ours to appreciate its power and its appeal. May it be the proud satisfaction of our new Moderator to feel that under his leadership many opportunites of useful service have been realised and richly rewarded! To that end we can all contribute, and there should be no hesitation on our part to do all we can.

* * *

We would call earnest attention to the resumè of the Annual Lecture which appears in this issue. It betrays a most earnest, thoughtful endeavour to grapple with a very difficult and complex problem. No one who heard the actual Lecture could doubt that. But there are many who did not hear the spoken utterance who should carefully read and ponder over the brief summary as kindly prepared by Mr. Falconer himself. We have heard much appreciation expressed of the Lecture, and certainly it could not have been more admirable both in its choice of subject and in its treatment. It certainly contributed not a little to the general success of our Annual Gatherings, and we hope to have Mr. Falconer in the North of Ireland on some other occasion.

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Young People's Page.

In April, when the National Conference met in Manchester, I paid a very hasty visit to the Art Gallery there, and had the privilege of seeing the two of Holman Hunt's great pictures which belong to the City of Manchester—" The Hireling Shepherd " and " The Shadow of Death." To understand the art of Holman Hunt we must remember that he painted not for the purpose of pleasing in the ordinary way, but rather to teach and to preach by his pictures. His colours are always bright, and absolutely true, but the effect of his work is often lost by their harshness. This is what first strikes one in the " Hireling Shepherd," it is one of the artist's allegories and is full of symbolism. It was painted, as he says, " In rebuke of the sectarian vanities and vital negligency of the day."

In the foreground of the picture is seen a young shepherd and a girl ; she has a little lamb on her knee, which is eating unripe apples, unrebuked. The shepherd is idling his time paying her attentions and is not looking after his flock, which is seen in the background ; a wolf has got in amongst the sheep, and some of them have broken through the fences, and have wandered into a field of green corn—which is poison to them—and are eating it. The shepherd has in his hand a " death's head " moth—a symbol of the brevity of this life. This was Holman Hunt's protest against the clergy of his day—the shepherds who neglected their sheep for other things, just as Milton protests against the false clergy of his day in Lycidas whose " hungry sheep look up and are not fed." It has been said of this picture that it almost makes you blink with the brightness of the light. It aroused much criticism as to the fairness of an artist thus showing up the actions of a few careless shepherds and so casting blame on the many faithful ones.

The other Manchester picture by Holman Hunt is better known—in fact, it is very well known—it is Scriptural in its origin, and symbolical in its teaching. It is called " The Shadow of Death," and was begun in the year 1868. It represents, as the artist says, " Our Lord as the Man Christ gaining his bread by the sweat of his brow." The scene is the carpenter's workroom with all the tools and wood shavings very accurately—some think too accurately—represented ; the hour is the evening with its lengthening shadows, and in the foreground is Christ—not the delicate, pale man so often presented in pictures, but a ruddy, well-built Eastern carpenter, tired after his long day's work in the heat, and stripped to his waist, as the men work in the East. Holman Hunt painted this picture in the East—in the Holy Land—and every detail is true to the real country and people, though at first sight it is rather a shock to see so much brightness and so much detail. The blue sky, showing through the arched window behind Christ, makes a halo. Behind the figure of Christ (who has his arms stretched out to rest himself after his hard work) kneels his mother at an open chest in which we see the Magi's gifts she has been looking over ; but here her attitude speaks of sudden terror, for she has looked up and she sees the shadow of her son, with outstretched arms, on the wall with the rack of carpenter's tools which looks like a cross with a figure nailed to it, " The Shadow of Death."

All of Holman Hunt's pictures have been the result of immense toil and labour ; he put his whole heart into them, and never painted in a hurry. No artist was more careful of what colours he used, and like the late G. F. Watts, he ground and mixed many of them himself to ensure their permanence. They contain his message to the world, and they speak to us, though he is no longer with us in the world.

Temperance Notes.

Our Resolution before Synod.

We are a very loyal and also a very cautious Church. In a word our resolution, which was brought forward as a notice of motion last month, approved of the Intoxicating Liquor Act, and congratulated the Prime Minister, but at the same time expressed disappointment that the principle of Local Option was omitted. In the speeches that followed it was contended that, at this stage at least, we should encourage the efforts of our young Parliament by appreciation and voice no feeling of disapproval, or even disappointment. The feeling was certainly praiseworthy, for it is plain that the Northern Government is doing its best against difficulties always confronting new legislative bodies, and this one in particular. At the same time, as has often been emphasised on this page, Local Option is a Democratic principle, and its operation would have guided the Government by definitely showing the trend of public opinion. The resolution just managed to pass by eight votes to seven—very many abstaining from voting. Last year the resolution was to the effect that we would support the Government in any measure of Local Option it might bring forth. So we are at any rate consistent.

Doings of our Churches.

We learnt, but in a round-about way, that one of our Churches recently, invited a speaker from Belfast to address its Band of Hope. Would it have been too much trouble for its Secretary or Minister to have informed us? We do not remember seeing it in the "News of the Churches" even. It is a pity our hands are not strengthened by co-operation and our hearts not encouraged in feeling we have active enthusiasts around us. We look forward with interest to the doings of our New Committee, but remember it can do nothing effectively without the loyal and active support of the Churches for which it acts.

P. G.

The Annual Meetings.

It is very gratifying to be able to record that the various gatherings of June 19th and 20th were the best attended and the most inspiring and encouraging of recent years. This was doubtless due to the attraction of the speakers selected, and especially to the presence of distinguished visitors from across the water. A crowded assembly, largely composed of lady members of many of our congregations, filled the Central Hall to hear the interesting experiences of Miss Hargrove and the Rev. E. Rosalind Lee, B.A., It is to be hoped as a result of that meeting there may be formed a Women's League to work along with the Laymen's League for the strengthening and developing of our cause. The omens generally seem propitious for a great forward movement, and we need to mobilise all our best resources for the work.

Tuesday, June 19th

The first of the meetings in point of time was that organised by the Ulster Unitarian Christian Association. Its decision to seize this annual occasion was amply justified, for both in the size of the audience and in the measure of its enthusiasm it proved easily the best meeting of the kind held for some years. One satisfactory feature was the larger amount of space allotted to our gatherings generally in the columns of the local papers, and this notwithstanding the fact that the Methodist Conference and the General Assembly synchronised with our own Meetings. The "Northern Whig's" hospitality with respect to our doings was reminiscent of earlier days, and we gratefully reproduce their summary of our proceedings.

ULSTER UNITARIAN CHRISTIAN ASSOCIATION.

Interesting papers were read on the evening of June 19th, in the Central Hall, Rosemary Street, by Dr. John Campbell, F.R.C.S., M.P., and Rev. H. J. Rossington, M.A., B.D., on the occasion of a conference under the auspices of the Ulster Unitarian

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MODERN CHURCHMEN AND UNITARIANS

By S. H. MELLONE, M.A., D.Sc.

In January in the present year (1922) the Rev. Henry D. A. Major, Editor of **The Modern Churchman**, contributed to **The Hibbert Journal** an article designed to elucidate the views of Modern Churchmen by discussing the difference between their position and that of the Unitarians. This pamplet is a reprint, with a few omissions and additions, of an article by Dr. Mellone which appeared in the April number of **The Hibbert Journal** and offered some comments on Mr. Major's argument and an explanation of the Unitarian position. The Committee of the British and Foreign Unitarian Association have authorised its publication by the Lindsey Press in the present form **for wide distribution.**

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The Inquirer

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The PRESIDENT OF THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION (Mr. C. Sydney Jones), speaking at Newcastle, in November, "gladly recognized the increase of dignity and influence for our whole Movement resulting from the way in which *The Inquirer* is now being prepared and Published."

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Christian Association. Rev. Eustace Thompson (Moderator Non-Subscribing Church) presided over a large attendence.

Dr. John Campbell, in an address on "The Coming Reformation," said that for many years there had been evidence of the necessity for a new religious reformation. At first this was only recognised by the stormy petrels of society, whose restless minds led them to study the problems of the past and to look to the future. Their warnings received little attention, and the thoughtless world went on with its accustomed affairs. Now the storm was almost upon them, and in the Churches men like Dean Inge recognised its advent, and advocated the readjustment of standards of belief, while in the wider sphere of politics an attempt was being made to stem the tide by legislation against the teaching given in Socialistic Sunday-schools. Would the great Protestant Churches of to-day become alive to the gravity of the situation before it was too late? Reform in religion had always been achieved outside the Church, and history gave no great hope that the great Churches would concentrate on the teaching of Jesus as the one and only foundation of Christianity. The Church of England was inclined to go back rather than forward, and to adopt the Roman Catholic attitude. In this turmoil of political unrest and retrograde religion where did they stand? They ought to stand where John Knox and those with him stood when they affirmed that true Christianity looked to what Christ Himself commanded to be done.

Rev. H. J. Rossington, in the course of a paper entitled "The Association's Opportunity," said that the purposes of the Association were four in number —to maintain the sufficiency of the Holy Scriptures as a rule of faith; to diffuse a knowledge of the great revelation based on the sole deity of God, and to defend the mission and authority of Christ; to defend the right of private judgment, sacredness of religious liberty, and the supreme importance of the Christian life; and to promote the religious education of the young through the instrumentality of the Sunday-school. The Association's programme was mainly educational, and they approached men as thinking beings. They sought to inform in order to reform. In regard to the coming reformation the Association was playing the part of John the Baptist. There existed a great opportunity, and he would suggest that the objects of the Association should be printed on cards. They should also endeavour to gain the sympathy and practical support of all their congregations, and religious education should be promoted by the formation of study circles, especially among the young. Missionary work should be carried on by the distribution of suitable literature, and lastly, they should all rally round their churches.

Lord Justice Andrews moved a vote of thanks to the speakers and the Chairman. That conference, he was told, was the first held under the auspices of the Association, and if that was so it seemed to him that they were proceeding on proper lines. Mr. Rossington had really spoken the truth when he said that what they must have in connection with that Association was a little more information given to its members and to the general public. They who were Unitarians must respect the religious faith of others, even if they differed from them. Freedom of thought and liberty of thought were very important to the life of a community. The City has suffered in the not very far distant years from a certain amount of religious bitterness and animosities. In another sphere the other day in their courts he had said that it was one of the essentials of the administration of justice that the courts should know no difference in Christian religion, and that he ventured to repeat that night, Roman Catholic and Protestant, Episcopalian and Presbyterian, whoever they might be, had an equal right to go into their courts and to receive from the judges the laws administered according to

their lights. If all remembered that in their every-day life it would preserve that peace which he had reason to hope and believe their City had gained in the last few months, and which he was sure they all hoped would be maintained for many years to come. In the past Dr. Campbell had spared neither time nor money on behalf of the Association, and in the paper he had read he had made one of the most valuable contributions they had received in recent years to their Unitarian literature. Mr. Rossington was more than a friend of the Association ; he was the friend of every member with whom he was brought into personal contact. He was a man who had preached the gospel of religious liberty in Belfast in a way it was never done before. He had during his religious work in the city identified himself with charitable and social work to such an extent that he had made the name Unitarian respected where it was never respected before. During his year of office their Moderator had most worthily maintained the high traditions of the office he occupied.

Mr. C. J. M'Kisack, in seconding the motion, said it was a source of worry and anxiety to the Committee that there were so many of their co-religionists who did not support the Association. There was a certain amount of indifference, and he hoped their people in greater numbers would support the only distinctively Unitarian Christian Association in Ulster.

The motion was cordially passed, and a discussion upon the two papers followed.

On the evening of June 19th, the Annual Service was held in the 1st Church, Rosemary Street, and was conducted by the Moderator (the Rev. Eustace Thompson). Unfortunately the attendance, though somewhat better than usual, was not what it should have been. The musical part of the service was most encouraging, the congregational singing being very hearty.

WEDNESDAY, JUNE 20th.

At ten o'clock Communion Service was held in the 1st Church, the Rev. E. Thompson (Moderator) presiding, and having the assistance of the Revs. A Turner and D. J. Williams. The simple service was infused with the right spirit and was very impressive, the address being quite appropriate. It was unfortunate that the attendance was the smallest we have seen for some years. It should be regarded as a precious opportunity of reconsecrating ourselves to our highest Christian ideals. Coming as it does at the beginning of the full day's proceedings it is susceptible of the most precious usefulness and capable of giving the tone to all that follows. We sincerely hope that next year it may attract much larger numbers of Ministers and lay elders.

BUSINESS MEETING.

This was constituted at 11 o'clock, by the retiring Moderator (Rev. E. Thompson), before a fair attendance of Ministers and Elders and visitors. We again avail ourselves of the condensed report of the proceedings as it appeared in the following day's issue of the " Northern Whig."

The retiring Moderator addressed the meeting as follows :—

Regarding the world, and especially the nearer parts of it, looking through those telescopes which were supplied by journalists, they could only say with sadness that the world was far from Christ. Nevertheless, there was certainly something to be said for good things which had happened during the past twelve months. At all events the storm of war had subsided, though it had not completely died down and left the ocean of the world in peace. They were greatly concerned to think of the distress among what might be called their own nations in the matter of unemployment. Happily there was a diminution, and he was glad to say that in this City there was a prospect of

better employment, especially in the great and important shipbuilding trade. Still it was sad to think of the thousands who were in part losing their vitality for want of bread. They were feeling much more cheerful than they were a year ago with regard to the state of their own part of Ireland. Last year they were surrounded by fearful happenings, but now, very much to the credit of their new Government, they were in a state of comparative peace and order. He did not pretend to be very well versed in the work done by the Northern Parliament, but he felt convinced that it had done some very good work in the direction of temperance and education. It had been very gratifying to hear from their good friend Lord Justice Andrews that there was a far better state of things morally and ethically throughout the province. With regard to religion, in their own Church he thought that some small things were to be recorded to their credit, and he thought they were very hopeful and cheerful considering that they had not very much to encourage them in the way of great achievements and great numbers. The only thing he would say in adverse criticism of themselves was that they were a little prone to talking about what they were going to do, might do, should do, or meant to do, instead of doing something. That was really a positive fault, and he hoped he would live to see a change for the better.

The Rev. J. A. Kelly moved the election as Moderator of the Rev. Mathew Watkins, who had been nominated by the Presbyteries of Bangor and Templepatrick. Mr. Watkins, he said, had been connected with the Church for a number of years and had always taken an active interest in all departments of the Church work.

Rev. S. E. Bowen seconded, and the election was approved.

The newly-elected Moderator, having been welcomed by his predecessor in the name of the Synod, then took the chair, and expressed his gratefulness for the honour that had been conferred on him. Proceeding, Mr. Watkins said he hoped that the coming year would be a fruitful one for the Church. They desired to see a continuation of the peace that prevailed, that good government would continue, and that the better spirit which now obtained in their own Church—better than for many years—would also prevail. The past year in the Church had been marked by events which had not been apparent for many years, and in that connection there was the work of the Laymen's League, which he trusted would not only stimulate the laity but the ministers in their duties. He welcomed the two ladies who had come over from England to address them that evening, and hoped that the spirit of enthusiasm which seemed to mark the women of the Church across the water would become apparent in Northern Ireland.

Rev. Geo. J. Slipper and Rev. J. A. Kelly were re-elected clerk and treasurer respectively.

The reports of the General Purposes Committee, the Temperance Committee, and the Sustentation Committee, together with the Presbytery reports, were adopted.

Arising out of the Temperance Committee's report the question of appointing a new committee was considered.

The Clerk moved the appointment of the Moderator, the Revs. Edgar Lockett, H. J. Rossington, P. Godding, Mrs. Thompson, Rev. John M'Cleery, and Mr. C. J. M'Kisack (Convener). He said that temperance was a very importamt branch of the Church's work, and surely they should make some pronouncement on the matter.

Rev. S. E. Bowen seconded.

Mr. M'Kisack said they had members connected with the liquor trade in their churches, but when it came to the question of principle they should speak up.

The Committee was approved.

Rev. D. J. Williams, Killinchy, in terms of notice given moved the following resolution :—

"That we congratulate the Government of Northern Ireland on the passing of the Educational Bill into law. We recognise their zeal on behalf of efficient education, and trust that their praiseworthy attempt to place the schools on a sound basis is worthy of every encouragement. We note with pleasure their impartial attitude on the religious question, and trust that no public money of the province be used to foster denominational or sectarian teaching. Believing as we all do in civil and religious liberty, we record our conviction that the ratepayers who furnish the funds should have control over all schools." Proceeding, Mr. Williams said they ought to let the Government know they were with them in all efforts for the well-being of the people.

Rev. J. G. Davies, seconding, said it was their duty to support the Northern Government in their very able attempt to solve the educational problem. They had year by year passed a resolution in that Assembly in favour of the abolition of clerical control of schools, which was the only just and efficient method.

Rev. H. J. Rossington said he agreed with both speakers. He thought, however, that the Bill in its present form opened the door to doctrinal or denominational teaching, and that it would have been better had the original proposals to make the Churches responsible for religious teaching been adopted. It had created difficulty in England. The State should make it its business to educate the children, and nothing of a sectarian nature should be allowed to enter into the system at all.

The resolution was adopted.

Rev. G. J. Slipper, who moved that steps be taken to combat the attacks made on the Unitarian faith by other denominations, said that quite apart from Belfast, a lot of harm had been done in his own town, in which there had been a revival campaign.

The matter having been discussed at length, Rev. H. J. Rossington said that the motion had come to the wrong body, as the Unitarian Christian Association and the Laymen's League should deal with it.

The Clerk said that other churches had advocated revivals on Nicholson lines, and in all probability reference would be made to them at the synods.

The Moderator said he was sure the Non-Subscribing Presbyterian Church would, as it had always done, stand on its own feet, and that something would be done by the existing associations towards making their principles better known.

The motion was withdrawn.

Rev. P. Godding (Banbridge) :— "That we, the Non-Subscribing Presbyterian Church of Ireland, in general Synod assembled, while approving of the Intoxicating Liquor Act recently passed by the Northern Government, and congratulating the Prime Minister upon his evident desire to improve the social conditions in Northern Ireland, are disappointed at the omission of the principle of local option." He said that some of them were prohibitionists, but all were agreed that they should be given an opportunity of saying whether there should be fewer public houses or none at all.

Rev. E. Thompson seconded.

Rev. A. Turner said they ought to show their appreciation of what the Government had done without adding to the resolution a note of disappointment.

Rev. J. G. Davies concurred.

On a division the motion was carried by 8 votes to 7.

RECEPTION IN THE CENTRAL HALL.

This proved, as we confidently expected, a great success. It was ensured by the presence of the Rev. E. Rosalind Lee, B.A., and Miss Hargrove, whose fame as devoted proclaimers of our faith had preceded them. Consequently, the Central Hall was so crowded by a large audience composed chiefly of ladies, that it was difficult

to move about. This latter fact prompts this suggestion. On a future occasion of the like character and attraction, it would be an advantage to have the tea arranged in and distributed from the adjoining rooms. In spite of the devoted and well-intended efforts of Miss Montgomery and her willing assistants, the refreshments were not either quickly or generally distributed. The tea tables took up valuable space in the large hall, which could have been better devoted to the comfort of the visitors and the freer movements of the helpers. But this was the only drawback. The provision made, as well as the careful preparations planned, were admirable, and the hall looked most attractive. The newly-elected Moderator (Rev. M. Watkins) presided and cordially welcomed the visitors and briefly but felicitously introduced the two lady speakers. Miss Hargrove took as her part of the joint world-tour, the great territories of America and Canada, and clearly and most lucidly created the scenes and their characteristic features. Incidentally, the hearers realized that it was no series of joy rides undertaken by two lady representatatives of the British and Foreign Unitarian Association, but a most strenuous campaign, inspired by missionary enthusiasism and carried out with self-sacrificing devotion. This was no less the case in the part described later by Miss Lee, dealing as it did with New Zealand and Australia. There, the story did not tell of flourishing churches, wealthy adherents, and a well-established cause. but of missionary efforts carried on in the face of innumerable and ever-present difficulties. Yet far remote as these scenes of labour and hardship were, we were made to realise our common concern therefor and our kinship with the peoples of distant lands. The Rev. H. J. Rossington heartily voiced the sentiments of the large audience to the two ladies for their inspiring and interesting addresses, and the acclamation accorded told no uncertain or measured note of approval. Later, the claims of the Women's League were advocated, Mrs. Davies (Comber), being voted to the chair.

ANNUAL DINNER.

The annual dinner was held in the Shaftesbury—the Moderator presiding. After the sentiment of "The King," which was loyally honoured,

Rev. A Turner proposed, "The Governor and Success to the Northern Parliament." He said that the Government of Northern Ireland had tackled two of the most embarrassing problems that ever came before any parliament, and just how these matters were going to work out they must "wait and see." The Government had made a great and excellent effort in the direction of education, and they had made a tremendous and, might he say, sudden attempt to make them all sober. The Government would have the support of Non-Subscribing Presbyterians in its efforts for the welfare of the people of the province.

Mr. J. Barker, in responding, said they all felt the greatest confidence in the Government. That Government had had a hard task, but had done wonderfully well, and all hoped it would go on and do better.

Replying to the sentiment of his health, which was proposed by Rev. J. A. Kelly,

The Moderator said that he trusted his year of office would be a prosperous one. He was confident he would receive loyal support, and he trusted when he came to give up the reins of office that they would be able to say that the church was progressing, that the laity had taken a greater interest in it, and that they would have a prosperous women's league.

ANNUAL LECTURE.

There was a large attendance in the 1st Church, at 8 o'clock, to listen to the lecture on "The Church's Message to the Modern World," delivered by the Rev. T. M. Falconer, B.Litt., of Bolton. After opening hymn and prayer, the Moderator (Rev. M. Watkins) briefly introduced the lecturer

as one of our ablest younger English ministers, who after good work in Hull, had recently been called to the very important church of Bank Street, Bolton. He also had done valuable work as editor of "The Sunday School Monthly." Mr. Falcomer then proceeded to deliver what proved a very full, thoughtful, and well spoken utterance on an important and timely subject. We give elsewhere a synopsis of the lecture, and therefore will only remark here that while some of his hearers may have found the lecture lengthy, the majority must have realised that the speaker was grappling courageously and convincingly with a very big and fundamental topic, his own conclusion being most positive and inspiring. The Churches have a great opportunity, and if they fail to embrace it there is no other kind of organisation capable of healing the sores of afflicted humanity. It was a significant end to a series of most helpful and encouraging gatherings.

The Idea of Christ.

By the ex-Moderator.

When Jesus was a boy he must have heard often of the Messianic hopes of his countrymen. Depressed by foreign domination which they endured with resignation as the just retribution divinely appointed for the past sins of their nation, they looked forward hopefully to a time when God would redeem them and glorify them under the rulership of a prince of the ancient house of David; he himself being their true King, and this Prince his earthly Vicegerent under whose rule they would live in perfect righteousness and bliss, in peace among themselves and in piety toward God. That Prince of Peace and Righteousness they called the Messiah or Christ of God, that is, his Anointed or Chosen. When Jesus had grown to manhood he heard the preaching of John the Baptist, who proclaimed the kingdom of God to be at hand, and exhorted his hearers to repent of their sins in order that at the day of judgment they might be found worthy to be admitted to membership in the kingdom. Jesus was greatly impressed by John, and shortly after he had disappeared from the scene, himself stood up to proclaim the same gospel of the nearness of the kingdom of God. He did not at first lay claim to be the Christ; but whilst some think it was a claim made for him by others and never made or countenanced by himself, there is much to be said for the opinion that synoptic evangelists are truthful in the main in their representation that he did identify himself with the Christ, though not at first publicly, and even for a while, when it dawned upon the consciousness of others, constrained them to keep the secret of the identity to themselves. There would be a strong reason for making such a claim for himself, and a strong reason for keeping it a secret for a while. He perceived that the coming of the kingdom and the glorification of the Christ would not happen in a manner in keeping with former popular conceptions, so that until his people had become acquainted with his own conceptions, if they were to identify him with the Christ themselves, they would be in danger of being driven to false expectations and disastrous actions. On the other hand, ultimately, if they who would necessarily look for the Christ, were to accept his gospel and prepare themselves for the coming of the kingdom by endeavouring to be righteous on his principles, they must believe that he was himself their king, though not until they should have learned in part the meaning of the doctrine that his kingdom was not of this world.

In all likelihood belief in the resurrection of Jesus, which became the ground of the most characteristic Christian belief in immortality, was intimately related to—almost entirely dependent upon—belief in his Christhood. What had impressed them in his teaching was what has been called "the sweet reasonableness" of Jesus. They wanted to believe in him. They wanted to believe the truth of his gospel that God was about to establish his kingdom on earth, within which his

will should be done as it is done in heaven. And so reasonable and convincing was the teaching of Jesus that they could not but believe his gospel that the kingdom was coming. Yet how could it come when he had been taken away ?—by crucifixion ! Though taken away in the visible form of the body, he must be present among them in the viewless form of the spirit. Such is the reasoning embodied in that mystical story of the raising of Lazarus when Jesus says to the bereaved sister, " I am the resurrection and the life : he that believeth on me though he die, yet shall he live . . . Believest thou this ? " And she replies, " Yea, Lord : I have believed that thou art the Christ, the son of God, even he that cometh into the world." And for ourselves, although we are not Jews, so that our conception of the Christ is yet more remote from the primitive conception of the contemporary countrymen of Jesus, yet if we believe him to be the Christ in the sense of one veritably sent into the world by God to reveal to men the true way of righteousness and so to found the kingdom of God in truth, we have therein the best ground of our hope of immortality. " For," to quote the same evangelist, " God so loved the world that he gave his only begotten Son, that whosoever believeth on him should not perish, but have eternal life."* To call him " the only begotten Son of God " is but an Hebraic way of saying the same thing as that which is intended in calling him the Christ. " And this is life eternal," says the Jesus of the Fourth evangelist, " that they should know thee, the only true God, and him whom thou didst send, even Jesus Christ."†

As the Editor is shortly to go on holidays, Mr. Eustace Gordon has kindly undertaken to see the August number through the press. It will help him in his labours if all communications are sent to him at 35 Rosemary Street, Belfast, as soon as possible.

*John iii. 16. †John xvii. 3.

Newry Presentations.

In the Lecture Hall of the Newry Church on 22nd May, the members of that congregation, and also of the Warrenpoint congregation, signified in a tangible way their appreciation of the worth and work of the Rev. Geo. J. Slipper and Mrs. Slipper. Since his installation in Newry in October, 1909, Mr. Slipper has proved himself a zealous and popular pastor, and in recent years he has also ministered with much acceptance to the congregation at Warrenpoint. Outside these two congregations he has also done good work for the Church in his capacity as Clerk, Non-Subscribing Presbyterian Church of Ireland, and in connection with the Association of Irish Non-Subscribing Presbyterians, of which body he is the President for the current year. In all his Church and other activities he had been enthusiastically seconded by Mrs. Slipper, and it was therefore but fitting that her services should also be accorded public recognition.

There was a representative attendance. At eight o'clock, after devotional exercises, tea was dispensed to all present by Mrs. Henning, Mrs. Warnock, the Misses Warnock, Miss Mitchell and Miss Berry, assisted by Messrs. Christopher Warnock and Andrew Thompson.

The chair was taken by Mr. Christopher Warnock.

The Chairman having announced the receipt of apologies from Miss Irvine and Mr. and Mrs. Kerr, of Warrenpoint, and Mr. John M'Combe, of Newry, said that he felt it a great honour to be asked to preside at that meeting, though he would have liked the duties to be entrusted to more capable hands. He was very glad indeed to be present that evening when the members of the Newry and

Warrenpoint congregations were assembled to pay a small compliment to Mr. and Mrs. Slipper, and to join with others in expressing feelings of goodwill towards them.

Miss Warnock then read the text of the address, as follows :—

Dear Mr. Slipper,—We, the members of the Newry and Warrenpoint congregations and a few other friends, feel that we would like to show some expression of our affection and goodwill towards you, and our appreciation of your good work during the fourteen years you have been in our midst. We can assure you we are fully conscious that the work of the Ministry is not always easy, and many difficulties turn up each day, and you are ever ready to meet those difficulties and lend a helping hand to all who need you. We are quite aware of the fact that no one in trouble or sorrow ever turns from you uncomforted. We know you have the welfare of every member of both congregations at heart. Of this you are giving proofs every day. There is not one of us who has not at some time or other been indebted to you for many acts of kindness and helpfulness. In fact, so unvarying has been your goodness that we have become accustomed to it and seem sometimes to consider that we have now a positive right to it. We are glad to have this opportunity of showing, however inadequately, something of our feelings of gratitude towards you, and beg you to accept this address and case of notes with the assurance that it is accompanied by the affectionate good wishes of all the subscribers. To Mrs. Slipper, who has ably seconded your efforts and to whom we are indebted for her services as organist, and also for her energy in raising money for the various needs of the Church, we would offer the accompanying wristlet watch as a memento of this occasion. Trusting that you may both be long spared to continue your good work amongst us and enjoy health and happiness,

Yours sincerely,

Signed on behalf of members,

SARAH WARNOCK.
MARY WARNOCK.
LIZZIE HENNING.
ELIZA MITCHELL.
MINNIE BERRY.

May 22nd, 1923.

Mrs. Henning, amid loud applause, then presented Mrs. Slipper with a handsome gold wristlet watch, and made Mr. Slipper the recipient of a case of notes, assuring both of them of the hearty good wishes of the subscribers for their future welfare and prosperity.

The Chairman said that before Mr. Slipper replied he would like to have the opportunity of voicing a few sentiments. Mr. Slipper had been with them for nearly fourteen years, and during that period he had some heavy ground to plough. He could speak with some knowledge of what Mr. Slipper had to go through in a year because he had been in pretty close touch with him during the time he had been in Newry—in fact he had a number of interviews with him before he decided to come and take charge of the congregation. He could say without fear of contradiction that Mr. Slipper had been straightforward, painstaking, conscientious and energetic in his work. Mr. Slipper had always shown an amount of patience and consideration, under trying circumstances, that could scarcely be surpassed, and his sympathetic and true-hearted manner with those in trouble was a thing not likely to be soon forgotten by those who had enjoyed his friendship on such occasions. He would like Mr. Slipper to understand that the intrinsic value of the presentation did not by any means represent his people's esteem for him, as it had been made on an occasion when times were not as prosperous as one might wish. It was,

as he had already said, overdue, and might have been appreciated even more a few years ago, when Mr. Slipper's expenses were greater than at present. But he was sure they were all glad to show in a small way that they appreciated his work and friendship amongst them, and at the same time to give him a little encouragement in his uphill task. In Mrs. Slipper he had a helpmate very staunch in the Unitarian faith and principles, who laboured untiringly in the interests of the Church, in the Sunday School and in the choir, and was ever ready to give a help to further any undertaking for the welfare of the congregation.

Mr. R. J. M'Combe heartily endorsed all that Mr. Warnock had said, and expressed his own appreciation of the services which Mr. and Mrs. Slipper had given to the congregation.

Mr. Joseph Mitchell, in associating himself with all that had been said about Mr. and Mrs. Slipper, declared that they had the good will and best wishes of every family in the congregation, for whom they had always done a lot, and that, too, most cheerfully.

Mr. Robert Rowland, speaking as probably the oldest member of the congregation, recalled happy memories of former Ministers, notably the Rev. Henry Alexander, the Rev. John Armstrong Crozier, and the Rev. Samuel Pinkerton. In Mr. Slipper he thought they had a pastor equal to any of the former Ministers. During the fourteen years which Mr. Slipper spent amongst them he had at all times proved himself anxious for the welfare of the congregation. He was very pleased indeed that Mr. Slipper's services had been acknowledged, and that Mrs. Slipper had been associated with their well-deserved gratitude. His best wish was that they might be long spared to serve the congregation, and to retain the confidence and goodwill of its members.

Mr. Andrew Thompson heartily identified himself with the tributes to Mr. and Mrs. Slipper, and trusted that many years of health and happiness were still in store for them.

The Rev. Geo. J. Slipper, who was received with loud applause, read his formal reply as follows :—

My Dear Friends,

The generous terms of the Address which accompanies your gift to me renders the task of giving full expression to the gratitude I feel a difficult one. But if my words fail to interpret all that it is in my heart to say, I beg that you will accept the gratitude which is beyond words, and with it the assurance also of my sincere appreciation of the kindness and affection which have prompted these gifts.

It is indeed a happy experience to receive this tribute of your friendship and goodwill, although I have always been happy in the thought that I possessed, in no unstinted measure, your confidence and esteem. Moreover, it is exceedingly pleasant to be assured, as your Address sets forth, that my ministry has been helpful and fruitful of blessing.

The friendships of the fourteen years that have passed have been an abiding encouragement to me in my work among you, and if, in the generosity of your hearts, you have extolled my virtues too highly, and have been blind to my many shortcomings, of which I am only too conscious, I shall be able to look back in the coming time to the ideal which your tribute sets forth, and endeavour to prove myself more worthy of it. And I shall always cherish the goodwill which you have shown to me in such a tangible way to-night, and find it an incentive and an encouragement in my work. The changes which the years have brought have helped to bind us closer together in the common experiences of our joys and sorrows ; and I hope that the future may strengthen the ties of affection and goodwill which make us to feel that we are members one of another in bonds of Christian fellowship and helpfulness.

I am deeply grateful for the kind references to my wife whom you have included in this presentation. To her

help and encouragement I owe much of whatever it has been my good fortune to accomplish, and I am truly glad and grateful for your kindly thought towards her. In conclusion, let me again thank you for your gifts as also for your many acts of kindness and forbearance; and I pray that God's blessing may rest upon you all and that His grace may sustain your efforts always.

Proceeding, Mr. Slipper said that he would like to supplement his formal reply with a few remarks of a more personal character. He desired to express not only his thanks but also his gratitude to all who had contributed towards the presentation, and to those to whom its inception was due. To the Chairman and all the members of the Warnock family he owed many acts of kindness, and from all the members of the congregation, as he had gone in and out amongst them, there had been nothing but friendship, loyalty and goodwill. Although one sometimes did get a little discouraged at seeing empty benches in the Church, he hoped that all the members would feel that this was an occasion that called from them deeper loyalty to their Church. The best thanks that could be given to a Minister was the attendance of the members upon his ministrations Sunday by Sunday. He wanted no tribute, except the expression of their affection and goodwill, to assure him that he had the sympathy of everyone of them.

Mrs. Slipper, who was also well received, said that she would like to say a few words. Not so very long ago it was the custom for men to do all the speaking, but now it seemed to be quite the thing for women to also have their say. She wanted to say, "thank you very much for this beautiful gift, and also for the love and kindness that prompted it, as well as for your thoughtfulness and goodness in many other ways in years gone by."

Mr. Joseph Mitchell, in moving a vote of thanks to Mr. Christopher Warnock for presiding, said that he really did not know what the congregation would do without that gentleman and the other members of the Warnock family.

The Rev. Mr. Slipper, in seconding the motion, said that he was greatly honoured by the fact that Mr. Warnock had presided at that very interesting function.

The motion was passed by acclamation.

The Chairman in reply, said that a vote of thanks to him was quite unnecessary. It was only a labour of love to him to do anything he possibly could for Mr. and Mrs. Slipper.

ANNUAL MEETING.

The Annual Meeting of the members of the Newry congregation was held after the Presentation to Mr. and Mrs. Slipper.

On the motion of Mr. Warnock, seconded by Mr. J. Mitchell, the Rev. Geo. J. Slipper was called to the chair.

Mr. R. J. M'Combe, Hon. Sec., read the Committee's report, which showed the progress of the Church had been well maintained, and Mr. C. Warnock, Hon. Treasurer, presented the statement of accounts, which showed a small balance in hand at the close of the year.

The Chairman, in a brief address, moved the adoption of the report and statement of accounts, and this being seconded by Mr. Andrew Henning, was carried unanimously.

On the motion of Mr. C. Warnock, seconded by Mr. Geo. Baird, the Committee was re-elected, with the addition of Mr. Alex. Hanna, of Carrivekeeney.

Thanks to the Treasurer, Secretary, Organist and Choir, also to the ladies for providing the tea, were carried by acclamation, and the proceedings concluded by the Minister pronouncing the Benediction.

Sunday School Conference.

The Twenty-Third Annual Conference was held in the First Presbyterian Church, Banbridge, on June 2nd, and was the first of its kind held there during the last twelve years. It was a splendid and representative gathering of Sunday School teachers and others interested in Sunday School work from the Unitarian Churches in this Province. The special speaker for the occasion was Miss Evelyn C. Scott, M.A., from London, Secretary of the Sunday School Association. The weather was ideal, and a very happy and intensely interested party of about 400 adults had the privilege of hearing an impressive and inspiring address on "The Sunday Schools and World Peace."

The Conference was opened by a short devotional service conducted by the Rev. Percival Godding, pastor loci, Miss Dornan presiding at the organ.

The Moderator (Rev. Eustace Thompson, of Cairncastle), presided, and after a short address introduced the speaker, who had very willingly come from London as representative of the parent organisation.

Miss Scott, in the course of an eloquent address, thought that perhaps "Religious Education" would have been a better title, but after all it was the same thing. Both the Sunday School and Church exist for giving religious education and through this education alone is world peace to come. In our closing benediction the minister evoke the peace of God upon us all. "If only it were with us all!" But it can only come through individuals, "you and me, and every child we teach." The Peace of God is the Spirit of God and He can send His Spirit into the world only through us as conscious channels. Some say that peace and war are made by Governments, etc. This is not so. What nations or governments do in that way are results, not causes. When war comes it is because the causes of war have been there before—evil thoughts, habits, feelings, acts, have led up to it. Another false saying is: "If you want peace you must prepare for war." Over and over again has its falsity been proved. It is bad. They who were responsible for the thought knew nothing of Christianity. For what is true of individuals is true of nations. If you want peace you must prepare for it. Peace is a great positive blessing—an activity. We must learn the creative power of habit—the world's positive welfare. Peace matters, and matters intensely, for we are to be the children of God. "Blessed are the Peacemakers," for they are children of God—they created joy, happiness and beauty. Then as to the Sunday Schools, schools are the foundation of a country—the potencies of a new age. God makes highest revelations of Himself through human beings. The human being is the sole source of original spiritual life. Corporate, social life, can do no more than unite and utilise it. We must give the children religion; but keep in mind that religion is not a creed, or dogma, but "an experience of God," and creeds and catechisms are only useful if they are aids, helps to increase the child's consciousness of God's presence. And so we can only give religion to the children by having it ourselves. "A spiritual experience is caught, not taught." Our Sunday Schools exist to give the children this experience, and so far as we do this our schools serve their purpose. In religious education there are three chief means of influence. 1, Personal influence. 2, General environment. 3, Definite teaching.

Personal influence was incomparably most important of the three. Through this alone can religion be imparted—and therefore the teacher's great responsibility and great opportunity. To be a teacher is a sacred obligation—you may be changing the course of a child's life. An untrained child is doing the world a definite piece of wrong. Especially

to-day when religious thinking is in such a precarious condition. But teachers must not be discouraged, but realise it is infinitely worth while doing.

As regards general environment, Miss Scott spoke of the value of having the children surrounded by bright and cheerful objects in their class-rooms—good pictures, texts, flowers, and the like, and enlarged upon the lasting influence of impressions thus caused.

With respect to definite teaching, this is controversial ground. Often two points are raised : should we teach doctrine ? or should we teach character ? But there is a confusion of thought here. Those who say " do not bother about doctrine " say " religion cannot be systematised." This is true—for religion is a spiritual experience and you cannot systematise the spirit, but you can systematise the form through which the spirit expresses itself." Isn't this how God Himself works ? God is a Spirit—but He has chosen to reveal Himself through a universe. If we can find just and beautiful order for religious thought and action, the free spirit can work through it. To ask the free spirit to labour in disorder is to make it struggle through chaos. So if we would teach our children the great truths of Unitarianism give definite teaching which they need, and what better than the " Five Points ? "

1. That God is the Father of us all.
2. That all men, everywhere, are brothers.
3. That human history has not revealed a greater spiritual teacher than Jesus.
4. That no one can ever understand the meaning of religion except through greatness of character.
5. That to come into conscious communion with God is to set out on the adventure of Eternal Life.

" Let us teach these truths (matter enough here for all lessons on character, and on the life and character of Jesus), not because they are the five points of Unitarianism but because they are the fundamental truths of religion which Unitarians have realised as of vital importance.

In conclusion, Miss Scott made a most eloquent plea for the League of Youth which is about to be inaugurated among the Unitarians throughout the world with international binding links. To-day is an unrivalled opportunity. The new generation are feeling out for a religion which claims them, mind, heart, and will. They are critically defiant, but are ready to recognise the truth where brought in sympathy and real friendship. At heart the young people are truly religious. We must get them into personal contact with each other all the world over. Create strong public opinion among the young people for international and national peace and goodwill. Our schools, leagues, churches, must all be used for the central purpose of making the experience of God the greatest reality of life. So only will the peace of the world be established—it will be the peace of God which passeth understanding.

Thus did Miss Scott hold her large congregation for over an hour, and although this gave but a few minutes for discussion, yet so able was the speaker, so appealing and so fruitful the address, this was not considered by any to be at fault. The discussion was opened by the Rev. H. J. Rossington, M.A., B.D., Belfast, and the following contributed thereto :—Mrs. Slipper (Newry), and Rev. J. G. Davies, Comber (formerly of Banbridge).

Awards for prizes were then announced by the Moderator, and votes of thanks were passed to speaker and the congregation for hospitality.

An excellent tea was provided in the Dunbar Memorial School and grounds under the efficient management of Mrs. Hagan (caterer). Many of the ladies and young people of the congregations assisted. Visits by many were made to the Manse and grounds, and gradually did the assembly reluctantly disperse to their various districts near and far by motors, char-a-bancs and train.

Reports.

Unity Guild.—The Guild was fortunate in securing for its second outing one of the two really warm Saturdays which have occurred this summer up to the time of writing. Though kind in this respect the fates were none too good in other ways. A long wait at Trooper's lane turned out to have been caused by a coach having jumped the metals at Whitehead, which effectively blocked the way and necessitated our detraining when we reached the latter place. We crossed the bridge and loitered about until a train arrived from Larne, into which we stumbled after the Belfast passengers had got out, and were conveyed in it to Ballycarry, where we arrived about an hour and a half after the scheduled time. This delay would hardly have mattered had it not curtailed the time we were able to spend with our friends from Ballycarry, Carncastle and Larne, who turned out in goodly numbers. As it was, we had only time to walk to the tea house, take tea and return to the train, We hope that our guests will understand and forgive the almost indecent haste with which we had to part from them.

* * *

Belfast : First Church.—On Saturday, June 23rd, the Sunday School Excursion took place under ideal conditions. The weather was the most consistently summer-like of the year, while no finer centre for its enjoyment could have been devised than the beautiful spacious grounds of Castle Dobbs. A party of about eighty, made up of parents, scholars and friends, travelled by the 9-55 train to Kilroot, and thence made the journey on foot to their destination. In the afternoon small contingents arrived, some persons walking from Whitehead. Thus, the party finally was about a hundred strong. Soon after arrival a substantial lunch was served, under the supervision of Mr. Robert M'Crum and Miss Hewitt, and with the willing assistance of many friends. Later, individual tastes found expression in games, rambles about the grounds, etc., while others made the most of the glorious sunshine and basked in its rays. The usual races for young and old were held, tug-of-war between various parties took place, and altogether a full and varied programme carried out. A little before seven o'clock most of the party left Kilroot for Belfast, but some of the elder members remained for a later train. It was agreed that perhaps no outing for many years had been so completely successful as this. The following morning, June 24th, a large congregation assembled in the First Church to listen to the Rev. E. Rosalind Lee, B.A. Although suffering from a severe cold she made a most favourable impression, not only by her quiet reverential conduct of the service, but also by her very helpful, thoughtful sermon on " Faith in God."

* *

Ballycarry.—The sincere sympathy of the Congregation of Ballycarry is extended to Mrs. Wm. Shaw Millar in the sudden bereavement of her husband, the result of a terrible accident at the Alkali Works, Magheramorne, of which he was foreman. Only recently Mr. Millar had purchased a farm close to the works. All through his previous years he had followed the sea. Throughout the war, which exposed mariners to so much danger, he escaped all injury. It was during some alteration to the belting that the accident took place while he was engaged in repairs to the machinery, which caught his clothes and pinned him against the wall, inflicting terrible injuries. Taken to the Smiley Cottage, Larne, it was seen that his injuries were fatal. He lingered for some days, conscious all the time and yet complaining of no pain. And so he slept away fully resigned to the great change. Masonic honours were given to his memory at the funeral, which took place at the Ancient Burial Ground, Ballycarry. A very large concourse of friends followed the funeral procession to the graveside.

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Obituary.

EDWARD M'CAW.

It is with sorrow that we have to record the death of Edward M'Caw, son of the late John M'Caw, of Moira, at the comparatively early age of 43. The sad event took place on Thursday, 7th June, exactly five months after the death of his father above-mentioned. Six months ago he had a seizure from which he never fully recovered. He was a modest and thoughtful man, who took an intelligent interest in the principles of our Non-Subscribing Church, and was so regular in his attendance at the services of our meeting-house in Moira that he will be greatly missed by the members of that congregation, as well as by his relatives, friends and neighbours. Our deep sympathy is here extended to his brother Anthony, and his sister, Mrs. Gracey, the only remaining members of the family, in their bereavement. The funeral, which was numerously attended, took place on Saturday, 9th June, to the family burying-ground at his own Church. The services on the occasion were conducted by Rev. J. A. Kelly, of Dunmurry, in which he was kindly assisted by the Rev. W. E. Hurst, the local Rector, and the Rev. R. G. M'Farland, the local Presbyterian Minister.

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